

M1569
Tuesday, April 15, 1969
Boston
Group II
Boston Series, tape 5 of 5

Mr. Nyland: Now we *have* to talk, huh?

So this will be the last ... the last time of the ... of the five as a little series. It probably will be some time before I come back to Boston because of the trip; and as you remember, we tried to arrange from the beginning of the people who came the first Tuesday evening, that they should try to make an attempt to come all three—at the time we said three and it turned out to be five—and particularly the last time I said, “Don’t come back unless you have certain questions,” or in any event the right kind of an attitude.

I tried to explain what is the place of Work in one’s life. So assuming now that you are in that kind of an attitude and that you do have questions or that there is something that perhaps you want to talk about, the point is always: How will we do it. When you have a larger Group, the first question will start off at a certain level, and it is difficult to bring the level up when the question is low. If one starts with a statement, you can make it at any level you wish and then go down if you have to. I thought ... although last Tuesday the different people who were here last week when Griff was moderator, they had been admonished to ask questions or prepare for this evening, which of course is quite right.

I also listened to the tape of last week, and my impression was a good one. If there is any particular kind of remark, it was a little intellectual; but it cannot be helped, because there has to be clarity in the mind of certain things that ought to be done. But the confusion is always that you mistake what is this so-called ‘doing.’ Because the doing for us in ordinary life of course is connected with daily activity, a result of whatever the thoughts and the feelings are in ordinary life in an unconscious state—our behavior as human beings.

The doing that we mean is to put to practice whatever is the concept of Work, and the

concept of Work has to be clear of what is involved. And one starts to hammer a little bit on that and using certain terminology like ‘Observation’ and all the rest; and it can be understood that it’s the only way by which one actually can define what is involved in Work, but at the same time Work is in life and if you leave life a little bit too much out, then Work becomes too cold, and when it is too cold, you’re looking for something that really can warm it up. And the only way by which it can be warmed is an emotional attitude—and it has to be an emotion, because it is not just an ordinary feeling—and then of course different types of different people want to say certain things in a certain way, and they’re not always interested in a factual description. And when the ‘doing’ even means that I put to practice what I know that I must do when I want to Work on myself and I say, “Yes, it is a relationship between the mind and the body and it is a process of an Observe ... Observing of something that I call an ‘Observer’; and sometimes we give it a classification—I call it an ‘I’, of that what then, as it were, is ‘present’ to me and of a mental quality—you see, immediately you bring in a certain principle of a separation of something that is going to help you in some way or other, and naturally you hope that that what is then separated, if it can be separated, will start to grow in such a way that it really can become of help.

But, how many ways by which you can have certain things separate from you, and it need not be immediately ‘I’. I think that a Man is made of many different things and that he is already quite often separated within himself; that he has, of course, conflicting thoughts and that sometimes the thoughts are together and fight a little bit; and when you say you cannot make up your mind, it is that sometimes one thought or another seems to be the most important and you don’t know exactly which one to follow because you don’t have a little scale in your mind by which you can weigh them, and if you want to go in the direction as indicated by a thought, you don’t know what the consequences are going to be. So you’re really up against it, and this is the kind of division that happens many times when you have to make a decision in ordinary life—that you don’t know what direction to go.

When it is a question of a separation in yourself that sometimes your body has an idea that it doesn’t want to do things and your mind says that it ought to; and then if you introduce feeling you make it even worse; because the feelings cannot express themselves—not even as easily as the body can—and at the same time the feeling also is definitely an experience, and when the feeling comes a little bit clearer and then is formulated as a thought in your mind,

there is a conflict in your mind between your feeling as expressed and also whatever your reason may think.

So I think a person is usually quite divided, and there is no particular unity, even, at any one time for a person when he is divided. And besides that, there is no unity in his total behavior; because he changes like the weather ... and he changes because the outside circumstances change and he reacts, and there is very little of a fundamental something within one that stays always the same and that you can count on it.

So when one says it is an 'intellectual' kind of a process, all you can mean is that it is a mental function, which requires clarity of saying "I wish an 'I'," something Objective, "to exist next to me, part of me but interested in me." And I want to give this little something something to do, and the reason why it ought to be created is that I hope that when it keeps on doing something that it then will grow gradually and become of value to me. And it would be of tremendous value if it could, as an entity, represent that what I think is non-subjectivity.

Because my subjective life can only be helped by something that is not subjective. Because as long as I have the conflict within myself—in my mind and my feeling or with the body—everything still remains a subjective matter as a thought or a feeling or an activity of the body as that kind of a process, and there is really no particular reason why one should be better than the other unless I can connect it with the consequences; and then I say that-and-that is desirable, and something else is not desirable, but I cannot get 'off the ground,' as it were.

And when one wants to really know what is the truth for oneself, you have to have a little bit of a standpoint away, so that you can look at it and start to consider the conditions in which one lives and the different motivations of one's life a little bit more 'objectively.' We use that word in an ordinary sense; and when we use it when we are unconscious in an ordinary life, it simply means that I gather as many facts as I can and then trying to judge them or ponder about them, I come to a conclusion that such-and-such is the best. And the objective viewpoint means that I don't want any particular personal interpretation of them and try to become as free from that personal attitude; and then what is the result of me that gives me the motivation for what I have to do, would become more objective the more facts I have gathered about myself and the more I can draw a conclusion which seems to be reasonable. So our trouble is usually that if I want to make something that really is going to be of value,

that has to have a certain quality, and the quality must be different from that what I am familiar with in ordinary life—otherwise it wouldn't help me.

Now, when I live in ordinary life of course I try to find such qualities and I hope that every once in a while that I meet up with an older person who has had maturity in life and who can help me by giving me advice; and of course one thinks about one's father and the family in the first place, but also the teachers or the different people who are at school and tell you and give you education. You go to them for wisdom, and the sole reason is that you don't like to go the same road as everybody else if you could utilize something that someone else already has worked out for you and therefore it can save you time.

This particular kind of Work or method does not apply in what we are considering, because no one can experience for me... [Aside: Just cough, it's quite all right. You want some water? It's all right.]

The difficulty is that no one can tell me about his experience so that I experience it. And it's interesting that for this kind of Work, when it has to do with personal growth that I become dependent on something that I have to know and that no one else can tell me and I cannot read it out of a book, and it is for *that* reason that one says you have to 'apply' something. Because when you have a thought mentally expressed in one way or another—and it may be a thought about how to evolve, or you can have a feeling that you're on the right road and that you know that it would give you a solution—it still is either in your mind or in your feeling and it is not as yet an experience, than only for those two centers.

And the real experience of life is noticed in the activity of the body as guided by the thought and by the feeling; so when we talk about the experience it really is the result of an application of a thought or perhaps sometimes a feeling in some kind of a form expressed as a relationship between the mind or the feeling and the body itself, and when I talk about that what ought to function in an 'Objective' sense, I want to bring it down to Earth and connect it with my body; so that this what I call 'I' is not a separate something but starts to function in relation to that what I am as a personality, and that I call an experience of myself which, as a result of such experience, will give me an actual 'fact' about myself, and then an accumulation of certain forms of wisdom and knowledge of myself. And the real reason that I'm interested in Work is that I know that I'm delinquent as far as knowledge of myself is concerned, and that what I know about myself is not entirely reliable.

So, for that reason it is quite logical that I have a vision of something that is a relation towards me by which that what I then am will profit by that what is affecting me. And therefore the higher I can make this particular quality in a certain sense when I separate it away from me or I create it, that then I hope that the result will be much more beneficial the higher and the purer that is what is functioning, as it were, 'outside' of me.

Now, if you put it on that kind of a basis it's quite obvious that when I create 'I', when there is some thought and feeling in me that wishes to make something Objective, it is still a product of myself. But when I emotionally am affected by the presence of something else that I call 'God,' then it is as if that what is God is not created by me. And therefore the emotional approach is in many cases much more ... much easier to understand; because we know what it is to be quiet and to sit in prayer to be affected by forces outside of oneself, and exactly because I hope that that what is outside of me has a different quality, I'm not entirely dependent on my own creation but I ... you might say I give the 'burden,' as it were, to that what I call 'God' and I say, "He has to take care of me," because He was the person who created me.

You can question that, because you may not believe that God created you ... and it's quite possible that He didn't, but there is something in one that says there is within me a very definite 'feeling' and I call it an 'emotion' because it is so deep and it is there whenever I can be quiet, whenever I can come to myself. And, when I mean, now, *come to myself*, I mean that what is my reality I call that my 'Self,' and my Self with a capital 'S' becomes my life; and that when I'm quiet and I sit and meditate and I exclude all exterior circumstances or reduce them to a minimum or when I myself reduce my own activities in any one of the three centers to as low a level as I could make it, there is a point sometimes in time and a point quite definitely within me—and I can call that a space in which I, as a body, occupy space, that the point within me that is not subject any longer to that what is dimensional as far as the body is concerned—becomes for me the central point of my life.

Now, it depends a great deal if I want to define that as something of a different nature; because it is quite possible that I say that what may be a point within me is still of the same quality as I am, and then I would have to describe what are the qualities that I am and I represent as a human being. And a human being is a form which walks on Earth and it has, in it, life energy in the manifestations of that body; and the manifestations by means of the

feeling and the intellect gives me a human form, and that personality as walking on Earth also has ideas about itself and also sometimes happens to think about the place this body, or this person, should occupy in life as a whole.

Now, from there it is not so far ... not so far removed from the fact that if I exist and I see many other people exist and I see that there is something of life in me and that at times I have moments of great Silence in which apparently I do not exist—at least not the way that I can describe it—and that my emotional state sometimes has an experience of existing as it is without being able to put it in words, or that there are ... rather that I have an experience where words will fail; and at the same time that what is emotional remains with me as a very definite fact and then brings to my notice in some way or other the fact that I exist. But, I exist then as if the form in which I happen to exist in ordinary life has been taken away. And I can philosophize about that and think that ... what will happen if all my sense organs cease to function, what is left; and perhaps the breathing apparatus continues a little bit, but whatever it is that I say, that what is the point within myself is actually different from the rest of myself because it does not occupy space in space and it has no dimension, and the conclusion I draw—and I endow it with that—I say it is ‘timeless.’ Also that, you might say is an ‘hypothesis.’ I cannot prove it; I can only say I have a very definite feeling of that kind, and when I’m very sensitive and I’m religiously inclined I would call that ‘God,’ or I would even say it is the voice of God, or sometimes I call it my Conscience.

Now, the question of separation, it is really preferable to assume that God could be within me, and it is much better than to assume that ‘I’ is with me. In the first place, the ‘I’ almost by definition is a little bit removed from me because Objectivity means that, and although I know that it must be within me, I know that it has to function in a very definite and almost ‘cold’ way—without any particular connection—whereas if I talk about that what is within myself as a representation of a higher form of Being and really the quintessence of my life, then I can have for that a warm feeling because it gives me life. And therefore if I only could imagine God to be Benevolent enough to notice me, that if I as a person could consider myself in a relationship with that what is higher than what I am; and simply I call it again, by definition, ‘God’ for lack of a better word, but that it is something that represents for me the highest that I can conceive of in my emotional state ... it still is partly an imagination that is a creation on the part of myself, and partly it is already an experience when I know what an

experience of Silence means for me.

Now, to some extent I'm helped in that way when I consider this life of myself as my body, as a little bit of a world in which everything is really centered around that what is, for me, the point of my life. And that the rotation of different things within myself ... and then of course I become a very complicated creature. Because there are definite states which you might say 'revolve'; there are also thoughts which continue to mix each other up, there are certain motivations which sometimes I know deep in my heart to exist and which find an expression in the activity of my body; and the complications which come in when I say this little world is like a 'solar system,' I have a hard time to conceive of that. At the same time, it is impossible to conceive of it in words because it is partly the emotional side that appeals to me. At the same time, I call it my 'Microcosmos,' and it has certain relationships within myself as a personality the way it is; without talking about any possible evolution, there is already something partly in embryo and partly developed, and I know that that what is for me the central point would be from my standpoint function like a Sun that is a center of that what is my world, and that rotating around this Sun of myself are the planets which in my case—in the case of a human being—are the emotional states, and that what circulates around the Sun within me is my body and that becomes for me in my magno—no, Microcosmos—my Earth.

It is a symbolism. It is a way of trying to understand what Man really is and how he is constituted, and then whenever I want confirmation for that kind of idea, I start to compare it with the possibility of, 'if it is so Above, so below'; and when the Microcosmos for me becomes clear in that sense, I try to find out what is the Macrocosmos—comparing it to that what I am, only extending the relationship to a larger scale—without violating the principle. So then, of course in that sense my emotions will not help me very much because they have the function of finding out what is within me, and my mind then starts to function towards the outside world; and when I look outside of myself and I see all the different people on Earth and I see the Earth rotating around the Sun and I see the planets in a similar relationship towards the Sun, and when I consider our solar system Ors where the Sun is the center, then I say that is the 'Macrocosmic' world for me. And the idea, of course—that I wish to be free from Earth—means that I leave the Earth, could reach the planetary level and ultimately reach the Sun. And for a human being looking at this Macrocosmos of our solar system, that what is in him is his wish to reach the Sun, and that we call 'evolution.'

Now, in that particular relationship it applies to me as well as to anyone else on Earth, and from the standpoint of the Sun I become a speck of dust, and *that* I know. When I'm honest, I know what I am and reasonably I would have to accept it, but emotionally I cannot accept it because that is a concept which places the Sun much too far away from me. And therefore that kind of a Sun never can function as a God.

Emotionally, what I wish is to have something function that becomes my personal God, in my private life. It has to be something that—I've said it before—I can 'call' on, but I must know that that what exists for me is Benevolent towards me; and even at times I dare to say that I have become God's 'child,' or that at any one time that I would like to have that kind of contact, then of course He could function as a Father and *must* of course listen to me because I am His child. And that therefore the question of Work on oneself, when it is emotionally expressed is much closer to me than any kind of intellectual concepts, and at the same time when I want to understand the relationship 'so Above so below,' or that what I can more-or-less describe when I look to the outside world and the solar system, then I say that kind of rule also applies in the same kind of laws within myself and within my own world—then I must go the whole hog because then that what actually exists as a principle must be a principle both outside and inside.

And this is why the two kinds of 'viewpoints,' as it were, could become combined. I want a God which is Benevolent, I want also a God who is austere. I want a God in truth, for that I need facts which are absolute and permanent. I also need a development of a Conscience which has to be in the direction of an emotional state; because many times a Conscience cannot explain in words what actually is a fact, and at the same time it remains an experience that I know that such a Conscience exists even if I cannot formulate it. And that constantly regarding Work, the two sides have to be united or become One for one, and that every once in awhile one side is lit up and then the other side in order to bring them both together.

When one talks about 'I', the way by which the feeling is brought in is simply that there must be a wish on my part to wish to grow up and to develop; and that that kind of a wish has to be quite sincere, and it has to be deep enough because it concerns my life. And that therefore when I wish ... I wish in that state for a development, I try to define it as saying that I want to make something—something 'of my life,' as I say—I want to make sure that that

what is life will continue after my physical body dies, and whatever it is that I use as motivations for myself—that I want to wish to Work—I say I want ‘Objectivity.’

But, where will the Objectivity be. The property of Objectivity is that it is a means of reaching higher than where I am now, and if I consider God or a higher form of Being above me—or at least away from me—then I say that what is my Conscience can lead me towards it and the ‘I’ has to be made in the image of that. But, that what I really wish is that kind of a something that for me belongs to that kind of a world—free from the Earth and I hope even free from the planetary level because also that is partly Earth as a feeling—and that I call ‘Soul.’ So that the real reason for wanting to Work on oneself is the creation of a Soul, and I use as a stepping stone the creation of an ‘I’ in the image, you might say, of my future ‘Soul’; but not knowing how a Soul looks, I simply say I create it in the image of ‘God,’ which is still a vague kind of a notion and surely not defined. But at the same time, I indicate by that a state of awe which I have toward the potentialities of myself, and hoping that by some means such potentialities can actually become real.

This is the way by which emotions are entering into a concept of a kind of a mental nature, now I take the other side: I wish God to be present within myself. I wish to have Heaven within myself as I am in this world. I want to find out what it is that Heaven ... makes Heaven different from Earth. I give it certain attributes, and I say it is the means by which that what comes from Heaven could enter into me; and for that I need a certain path, and this path for me is emotionally tinted; because it has to be a relationship towards that what is higher than I am entering into me, and this time *not* in any formulation but just as a feeling or as an emotion.

The result in both cases is always the same: I have something that is present to me. And it is that concept that really covers both sides. When it is present to me, I say my ‘Self’ wishes to be present to my ‘self.’ That what is my Self is the reality of that what is my life, that what is my ordinary self is that what I am as a personality; and I hope then that in the presence of that, that Self—the reality—can teach my unconscious state how to become Conscious.

So, the problem with Work is really very simple: I want to make sure that something is present to me which will, in the first place, try to find out what I am. Because, how can any kind of a self or any kind of an ‘I’ have any idea about what is needed for me unless they have

exact knowledge about myself. And when I consider myself as a personality expressing this personality in all three forms of activity, I say that what 'I' wishes ... I wish to be present to me, has to have information. I call that 'self'-knowledge, and the way I will get it is by a certain process of looking, of noticing, of seeing what is there; and not seeing in the ordinary sense with my eyes, but having—and now I use that word—an 'Awareness' of my existence.

Because that is really the key word. When that what is present to me becomes 'Aware' of me as I am, then that what is God for me enters into my life; and at the same time, that what is 'I' for me starts to function in a relationship towards me as I am as a personality, you might say 'collecting' facts of my existence in which there is no description necessary because all the 'I' is interested in is in the fact that I exist, and that gives this 'I' enough information about myself because on that I can stand.

If I put it in that way, that what I am becomes, of course, the material form of that what I am on Earth. And when I say I want to use this as my life as a 'steppingstone' towards something else, then I have to have something that takes this particular form for granted. It will accept it any way it is, provided it is there to stand on; and it becomes, then, a step of my life, and I call it the 'unconscious plateau' of my existence in which I function as a human being with all the attributes belonging to a human being—and the three centers and the activities and the thoughts and the feelings and the activity of the body—and that totality of myself, *that* is my personality on which now this 'I' can rely when it knows exactly what is what.

So here is the problem: I want something to be present to me, but I want that what is present to be completely free in its own Observing of me. The recognition—the fact of being recognized by 'I' or by God—means that something is there which sees me in truth. It sees me for what I am. It sees me regardless of what I happen to think. And this is fundamental. Because that is ... what is my personality and keeps on functioning in an unconscious state, all the time will keep on thinking, interpreting, rationalizing. All kind of associative forms of thoughts will enter into my unconscious brain, and for the purposes of Earth it's quite right that it is functioning that way. For the purposes of being able to understand myself as I really am, it is not enough because I'm not reliable. I know that the facts that I've gathered about myself belong to my personality and will be personally interpreted, and that therefore I cannot count on these kind of things—that I say it is my self-knowledge—because it is questionable

that the self-knowledge is pure knowledge.

Now again, this verification for oneself, you have to be absolutely sure that that is the truth for you; because if there is still a little question that perhaps you may be able to find the truth if you just continue on the road of subjectivity, I think that has to be knocked out of you. There has to be a very clear realization that anything subjective will never germinate anything Objective. You cannot expect anything that is positive to change over into a negativity and the non-subjectivity is the same as an Objective something.

So, what is needed: The introduction of something that belongs to the Objective world. And again, emotionally it is much easier to see. When I say God is 'present,' that what then affects me is His presence, and in that something in me as a personality is affected and I then, under the influence of God become something different. Because He comes from a higher region; and although the concept may not be very clear, I simply say God is existing 'in my presence,' for that reason my presence is now affected in such a way that even it may be one tenth of one percent, at a certain moment it could become Godlike. This must be understood as an emotional process, as a wish to have God present to one.

If I want to define it and become a little intellectual, I simply call it 'I' instead of God, and then it's exactly the same process. Because, what is required for God to be of influence on me. In the first place, the acceptance of myself as I am; in the second place, the openness on my part to let God enter. When I am what I am and God can accept that, He accepts the totality of me without questioning and without defining and without wishing it to be different. When 'I' is Impartial in the Observation of my body, it also takes the body for whatever it is. When I'm open to allow God to enter into my heart, I become as if nothing. When I allow at a moment the 'I' to be present to me, I live in that moment and my past and future become as if nothing. And this is the relation between the two ways which ultimately end up as one head, one Consciousness which looks like Janus ... with two faces in two different directions: One looks towards the Macrocosmos, the other looks to the Microcosmos; and the Consciousness is the same.

side 2 So, what is Work, now: The creation of something outside of me but present to me which I endow—and it may be 'I' or it may be God—with a certain quality of making sure that I exist. Because if I don't exist, I have nothing to stand on and there is no reason to bother about me. So I *must* exist. But I also must exist without any wish of changing the

existence; because if I do, I apply to that what is Objective the ordinary rules of ordinary morality or ordinary unconsciousness, and the aim is to become Conscious. So the quality that has to be present and should enter—because God being present or ‘I’ being present—is what I call a certain quantity of ‘energy’ which is Objective in its nature and affects me in my subjectivity.

This is simply another way of saying that that what is Observing me—maybe ‘I’, maybe God realizing then that I exist—receives, because of the fact of my existence, an impression of that what I am as existing. And as I say, this is, for God, enough; because then that what is the representation of God grows within the same way as that what is the ‘I’ grows, let’s assume for a moment, ‘as-if’ without; and that what is needed is my constant wish to Work on myself by being open to the presence of God, and by being receptive to that what is outside of me as a higher form of life ... and that what is needed for me, is to free myself from the manifestations as expressed by my form. So that the quintessence of this totality of the wish of what to become is surrounded ... or rather, it is inherent in that what I call ‘freedom,’ and when I say ‘truth will set me free,’ it simply means that life—which is the only truth for me that I really know and which is for me absolute because, again, I call it ‘eternal’ by definition—is that what will set me free from the form in which it happens to be.

So the process—of God, or ‘I’ being present to myself—is that they accept me by noticing me in a very special way and that I call ‘Awareness,’ then in both directions, or in both methods, the question of Impartiality is solved. With my mind it is a little easier solved because I can say, in my intellectual functioning, “I don’t want any feelings.” But when I start out by being emotional and that what is present for me is the emotional state of God, it becomes extremely difficult for God to be Impartial to me, particularly when I wish Him to love me; and for that now I need a concept of such, almost I would say, ‘Endlessness existing,’ which for me is not a concept that I can experience, and when I have the true relationships between Man and his God, it is exactly that tremendous distance which makes God Objective, even if He loves me.

So, what is Work. In daily life, I remember Work. I remember certain concepts that I have called to ‘Wake Up,’ to be ‘Aware’ or the ‘creation of ‘I’,’ or the ‘presence of God’ in my daily life—in my daily life as I am as I do certain things on this Earth, as I’m occupied as a human being, as I am simply living. It is at such a time that I would like something to be

present to me, exactly because the acceptance of myself only depends on the fact of my existence. I don't go through all kind of contortions. I am what I am in a very simple way. I behave like I always have behaved. There is nothing wrong with it, because it is my existence manifesting; and that is the level of my Being, that means *that* personality exists.

The creation of something else which starts to function in a certain way, is in addition to that what I am as personality. Because the creation is always something new. The entry of God within me is always something new. Because I've never asked God to come to me in that way; I've always prayed to him and of course I hope that He will answer, but in this case I ask him, even, to come down and to see if there is a place within me heavenly enough for Him, I would almost say, to 'rest' or at least to be there.

So, for that reason that what is 'I' is, now, Aware of me, and what I am in ordinary life is just ordinary; it is eating, this body sleeping, drinking; it is walking; it has a few thoughts; it has some feelings; there is activity and of course there are manifestations. I want to make it easy for that what is Observing me, so I reduce the activities of myself to a small amount; partly because it's easier to Observe something that is not as complicated, and the second reason is that the energy that otherwise would go to the multiplicity of my manifestations could really be saved and be used for my wish to Wake Up—that's the real reason.

So I take and ... I say "'I', Observe me," I say "God, be present to me," I also say "Lord, have mercy." I mean by that: Accept me as I am; accept me in truthfulness; accept me—that what I am—without myself trying to put on a different kind of face or to make an appearance in hypocrisy, trying to put one over on God. I want to be accepted as I am. In the first place, I cannot change it; I can be a little different in my ordinary forms of behavior, but from the subjective standpoint I remain the same. And therefore when I say something in me should be 'present' to myself, that what I am and now accepting that what I am the way it is simply means that then 'I' can continue to live and God will continue to be present.

It is a very difficult process. In the first place it's unnatural, it does not really belong on Earth. In the second place I am Mother Nature's child also, and I am unconscious ... and my brain will not allow certain things to take place without knowing about it, and when it becomes a little apprehensive, it is in a state of wishing to throw Objectivity out. When God is there and even wishes to be inside of me, I have a tremendously difficult time to remain honest; because immediately I want to prepare certain things in a certain way and I start to

change myself, and when I change myself I become unconscious.

So you see, this is the dilemma: I want to have that what is 'I' accept me, and immediately I think either that I am a sinner or that I ought to improve myself, or that I ought to change myself in such a way that even God could be present to me in accordance with my ordinary thoughts or feelings; and in that way I come back to my subjectivity so that the moment of an Awareness only remains a moment, and the continuation of that is extremely difficult—I fall back in ordinary life.

When ordinary life is simple, it doesn't matter so much; because it's only in ordinary life that so little energy is used that there's still enough for a second wish. And maybe after the second wish or the third wish, the total amount of energy which should go into the wish for development may have been exhausted, then I stop Work. Because I don't want to force anything with my ordinary activity and my ordinary thought, because immediately when I try to force, then I know that my attempt becomes subjective and I want my attempt to be pure—pure intellect, Objectively—and I want that to be there with the kind of energy that belongs to it, and there is a limit at any one time to the energy that I have available for the wish to grow up.

Because that process of growth is not automatic for me. The process of growth for Man on Earth is unnatural—that is, his wish to be away from Earth is unnatural to Earth—so for that reason he cannot depend on any form of automatism or mechanicality, and constantly something has to be introduced of a different nature from Above into Man which gives him the wish to continue to try to be Aware. And the process, therefore: I make an attempt, there is 'I', I say "Please Observe me, please see that I'm here, please notice it." See if that noticing can be without being spoiled by your thoughts, by association, by any kind of a feeling. See if it could be made as purely as possible; so that it could become a reliable fact; so that I do not change when God comes but I let Him take whatever there is and let Him see it, and I'm entirely naked in front of Him. Because I have no wish to be different from what I am. I don't want to be dishonest in putting up a kind of a false front.

The difficulty is that one is not honest enough. The difficulty is that I always want to change a little in order to so-called 'improve,' and that all the desire for changes will come from my unconscious state; almost I would say 'not knowing any better' of how to behave, I want to behave always a little better so that of course, naturally in the presence of God I want

to put my best foot forward. For that reason, it will be a long time before I start to realize what is really needed, and the simpler I can keep it the better it will be; and when you start Work, you start at times when you think there is a chance and you have to learn a little wisdom, that you're not going to make certain changes in your condition in order to Work better.

There are more than enough opportunities in ordinary life when you're not as much bound, when you actually could wish to Work and have a certain result of an 'I' being present. So don't make any fancy, nonsensical suggestions to yourself. You just be what you are when you get up and you go through all the little formalities of dressing and you go and have something to eat and you sit and you walk, and there is something that could be present to your walking. And your walking need not be judged, and you need not like yourself too much. All you have to say: "I Am" This exists; this is my body; 'I' is Aware of my body as it is—these are the statements in Work for a long time. Don't mix it with your professions. Don't mix it in the presence of other people who distract you. Don't mix it with emotional states or states of worry, or all kinds of things that you of course have to experience in your ordinary life. You cannot stop it. They have to continue because that's what you are as a human being, and select out of the totality of such opportunities in your daily life only those where there is really a chance for a little bit of success.

In that way you make mistakes. Many mistakes. You talk all the time about conditions in which you think you can Work, and there is not even a chance that you ever will; you will think and you will feel, and at times you may be lucky to have just a flash of a moment, and that's all. It's very difficult in the beginning to remain simple; and still, it's the only way by which you will acquire a dexterity.

Work means a dexterity. Work means that you are a pupil in the service of a Master, as if you are a little boy trying to find out what it is to use a hammer and a nail, and a plane and a saw, and to make a dog house, and to do it well; and how to smooth things and how to saw square, and how to plane correctly. And time after time you start with a nail and a piece of wood, and it splits and you drill a hole and it's too deep, and you try to hold it with a vice and it falls apart; and you don't know enough about the wood, how the grain runs; and you don't know how to finish it because you have no experience; and you don't know how to hold your hammer and you hit your finger, and the nail is too big for the purpose. And all the time the

Master looks at you quite Benevolently and lets you go on in your unconscious state. He is not telling you anything. He's just present to you, and gradually there is a realization that He has something to say and you try to listen. And He doesn't open his mouth. The 'I' is still there just Observing you, and for a long time you don't know which way to turn because there is no little bit of a book. You cannot even read in All and Everything how you have to meet your grandmother when she is sick. You don't know what to do.

In ordinary life you can, in accordance with that what is required morally or ethically, behave in a certain way and it's all quite nice and quite all right, and why shouldn't you. Because you are a human being, you're entitled to life on Earth. After all, that's where you were put. You have a right to live here—squatting rights, even—and whatever it is that you can do with the economic conditions and to what extent you can understand them, or whatever it is that makes you clever. So there is no difficulty about continuation of life in an unconscious state; but while you're unconscious and you try to learn a little dexterity about yourself, and all you have is someone like the Master being present to you and watching and just watching you. There is not much of a smile on His face, either. There is a Benevolence in His eyes. He is really interested to see how you will grow and that, perhaps, He holds in front of your mind—a picture of you as a person, a craftsman.

This is really the condition we face when we want to Work on ourselves. The Master is God present to you. The Master is 'I' endowed with what you think belongs to the highest realm of Being. That what you are is in an unconscious state—the result of Mother Nature and that what you are on Earth—and being bound is the result of the conditions of your body. And that what you wish is Impartiality regarding that what is to be Observed. You take, for that, that what is ordinary manifestations of your physical body in a very simple way. You sit at the table and you have to remember, and all of a sudden it comes to you that something might be looking at you, over your shoulder, Benevolently; no criticism; just accepting you how you are with your elbows on the table and hunched over. And then when you have that thought, you straighten up because you think that God won't like you.

The difficulty in Work is to continue to be the way we are, not to allow for any kind of an improvement in the sense of ordinary life wishing you to improve, but to continue to accept yourself as you are in ordinary life; and that you will not close your eyes to the facts which become truth so that you really will dare to see yourself, that you really will dare to accept

yourself as you are; and that that what many times has been hidden and for which you have lied or were hypocritical, that now it comes out in the open for you. Only for you. Because you're not giving any account of your Work to anyone else on Earth, and you can continue to do as you please on Earth.

But the requirement when you have something that is present to you and you give yourself a task and you think that you want to create conditions in which you can Work a little better and you want to be reminded at times that perhaps you ought to think about Work and then change that reminder into the actuality of the application; and then in that sense—again doing that what is required for the sake of your Consciousness—that *then* you have to remember all the time by association that the reason you're doing all these stupid, fancy little things is to create something that remains in existence which Observes you and receives about you facts of your existence. That the whole point of this kind of Work is always the creation of 'I', or that what is the allowance of God to be with you. And nothing else; no improvement in ordinary life; just the way you are, until God can tell you what to do, until the Master finally sees that there is a little bit of dexterity that you have acquired and that there's a willingness to learn further.

And then He will stand back of you. He will not even talk, but He will indicate the direction in which your arms and your hands and your fingers should move, even without touching. He will be back of you and make the same movements so that you don't have to retranslate them because they are like a mirror; otherwise when He is facing you, what is His left is your right, but when he is back of you, His right is your right, and your left is His left, and then without touching you will have a knowledge emotionally imparted to you.

This is the way Work works. This is the way it finally ends up in a Silence of dedication and devotion. This is the way how one gradually, with all this tumultuous existence of ordinary life staring you in the face, you come to the simplicity of your own existence and extracting that what is essential for you; and out of that what becomes quintessence for yourself which then for you is the point of your life, and sometimes one then calls it the 'Magnetic Center' of oneself: God within.

Time and time again you have to be reminded. Time and time again you must know that you're on the wrong road. Time and time again you must tell yourself you have to be honest. You have to see it through to the bitter end. The ABC is not just ABC, it's the whole

alphabet. And the 'Z' is the very bitter experience; because the 'Z' means that you have to accept exactly what you are, and that is why it's at the end of the alphabet: Because you keep on postponing and you want to interpret and you want to make it a little bit better than it is; because you don't dare to live with the way you are and you don't want to believe it in the beginning, and when finally all the facts are in, *that* is the conclusion and that ... in that end of the alphabet you're ready to listen to the Master to tell you what to do next.

There should not be any question now about how to Work: The presence of that what you are in your manifestations; the way you are in ordinary life in its greatest possible simplicity; the way you sit; the way you are reminded, in sitting, that you are alive; the way sometimes you hold your hands and you make movements with them without looking at them; the way you are with one leg crossed over the other and change; the way you hold your head; the way you change your head a little bit almost unnoticed, but a little movement; the way you put certain things in your voice in some way; the flexibility of being able to have dexterity of your body, to know your body, to know what it is worth, to know what it can do, to know how to loosen it up, to know how to relax it, to be able to rely on it so that it not have ... doesn't have a particular little will of its own but that it can be submitted to that what would become your Consciousness and your Conscience.

These are the things. We say 'movements,' we say 'posture,' a 'gesture,' the 'tone of your voice,' whatever it is—all things 'expressed on your face'; changing it in order to remind you that the change of a habit might bring to your mind the fact that you ought to Work. And that it is not in the changing of your face, but that it is only to remind you so that you won't forget all the time; that you do things sometimes a little awkwardly—unusual, unnatural—so as to become an equivalent of the unnaturalness of Work on yourself, that you can equate it at that time because you are reminded of something unusual for yourself. So that when you get up, when you eat, when you walk, you take the subway, you run for a bus, you drive a car, you stand still, you watch yourself walking without looking at your feet—you don't have to, you know they exist; they are set in motion, but put them a little differently, put them just a little bit more with the toes inside if you always walk with the toes outside. Maybe you walk a little hesitatingly. Maybe you walk for a little while with a limp. Maybe you only want to Observe—that is, become Aware—of your right arm and what it is doing; not your left arm. Maybe you walk for a little distance with one eye closed in order to give that 'I'—the real

one—a chance to exist. Acceptance of yourself as you are.

And, don't try it as yet out in the presence of other people. You forget yourself. You haven't got the energy for it. Try it with animals if you like, from whom you need not expect a reaction. Try to give; try to Be with someone what you are for the sake of the other, maybe for the sake of yourself to Wake Up—also good. Try to Wake Up under a variety of different conditions. Try to remember. When you wake up in the morning out of your sleep, when do you Wake Up to yourself. Do you fall asleep at night with yourself on your lips. Do you remember during the day, when you review the day, that there were moments in which there was a certain recognition of yourself existing. Were there times that you felt that you did your best in trying to Work.

Will you make a plan for tomorrow. Will you keep on making plans. Will you try to come to Groups. Will you try to bring something of your own. Will you try to bring some kind of question that you probably remember when you're by yourself; and in case you might forget it, will you write it up so that then when you come to a meeting that perhaps someone can help you. All the different things that will help; all the different things that will put you in a state that you say, "I'm not helped"; all that what disgusts you a little; all that what helps you a little; all that what is alive in you, even a little—all these kind of things come to you when you wish to Work and when you know that you must. Because you know the way you are is an unconscious little bit of a creature, still starting out on the road of life and trying to find out the values which life ... are contained in life and which are available for you for the asking. But you ask in a certain way, because it's not going to be given unless you ask in the right way.

What tasks. What kind of concepts. What is it you know now about Work. What is it that you will do. What kind of plans will you make. How sincere will you be. How often will you think about it tomorrow. How often will you write down that you actually have made an attempt. How often will your thought or your feeling go over into fruit. It is not only that you are reminded of the existence of Gurdjieff. He had his experience; it is nothing to you, than only that it can stimulate you to Work. It doesn't make any difference if you admire him. You can admire anybody under the sun, it does not mean that *you* will be in a state where you wish to do something about yourself. Where is your Conscience; you ask that from time to time; you find out you've lost it and it wasn't there for a long time—many hours,

maybe—and you hunt for it; you can't find it even then because you have buried it so much and you've forgotten where, you don't remember when you saw it the last time.

Work is serious. Work is life. Work belongs to you because you want to grow. Work is there for you to grow with. Work is there to build something for yourself. Work is there to make a Man out of you, and that way is the only way by which you can actually get there—away from Earth. When you still love subjectivity too much and you remain bound, you will die like that. And for the time being, don't worry too much. You will have time later on in all kind of Karmas. You will have to appear again and again until you learn the lesson of eternity; not the lesson of life; you will learn it through life, but you learn what it is to be eternal and when that freedom is there you can, I would say, 'rest on your laurels' because you don't have to change all the time into an activity in order to keep alive. You then can Be as God Is.

So I wish for you a good couple of months, with meetings when you can, with seriousness if you look at this kind of Work, with reading if you can afford the time. You will have to afford the time to die—you will remember that—so don't make a mistake that you should afford the time to live also. What is ahead of you. What do you really want. When you come to yourself, what do you find. A wish? Do you find a question mark of yourself? Are you a living question mark, trying to straighten out and to become a Man with arms outstretched towards his Endlessness; and even lifting your feet as high as you can, to take the heel away from the Earth and just the ball of your foot or your toes—as little as you possibly can—ready if the word were received, ready that all is clear and you can leave. And when you do, I hope forever and ever never to return to *this* Earth anymore. This is the problem of your life on Earth, as you will find your life on Earth to be, and to Work in such a way that you will regain freedom which you had—I do not know where, but that you will have, I hope, not on Earth.

So, Work. What else will I say. I wish you would Work. I wish you would understand the meaning of life. I wish you would understand simplicity. I wish you would once and for all know that that is it and that there is no more 'maybe' about it, and no more hunting after what I call 'false Gods' who don't give you any indication of what you actually must do in life—in every day, on every occasion that you happen to take a breath. This is the application *in* your life; not outside of it and not simply because you happen to think a little bit. It is a

serious matter, but for that it's beautiful because it opens up a world you have never, never seen, and never even have dreamt of.

So I hope to see you when I come back, and have a good successful, fruitful time—the time of your life, maybe.

Goodnight.

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